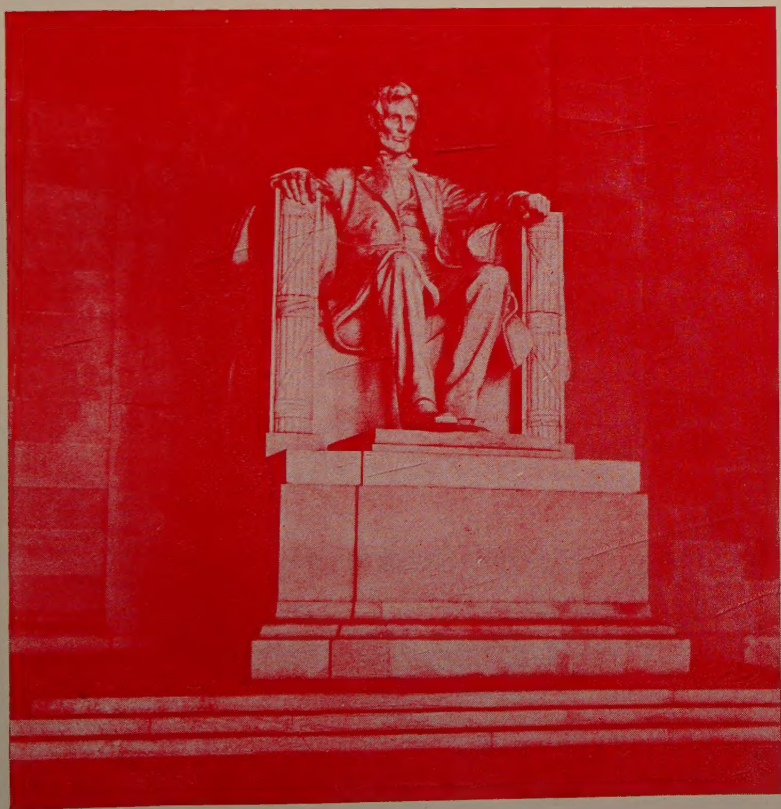


THE
EXPOSITOR
D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



Volume LXI, No. 8

February, 1959

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The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*CHURCH CARETAKER
BECOMES PROFESSOR

The caretaker of St. James' Anglican Cathedral in Toronto, Canada, has a new job. He is now professor of history at Holy Trinity Seminary, Jordanville, N. Y.

The transition was only one of a long series of strange changes in the life of Serge Ivanov.

He was an attorney in his native Latvia who escaped to Germany in 1944. There he was secretary in an Orthodox church for five years.

Then he moved to New Zealand, where he worked as a machinist. Coming to Canada, he spent a year at odd jobs in Vancouver before taking the caretaker's job at the cathedral.

-Exchange

METHODIST PUBLICATIONS
GROSS \$24 MILLION

Gross sales of \$24-million during the past fiscal year were reported by the Board of Publications of the Methodist Church at its annual meeting, according to the RNS report; New York, and published in the Alabama Christian Advocate, Nov. 11, 1958.

Lovick Pierce, president and publisher, told the board the figure was a record and an increase of \$1,600,000 over the preceding year. More than 4,700,000 books were produced, he said.

The Abingdon Press, the board's book-publishing division, issued 81 new titles, during the year, it was reported. It also released 124 items for churches and church schools.

Ten Abingdon Press books were honored for special merit in the publishing field.

(See Page 200)

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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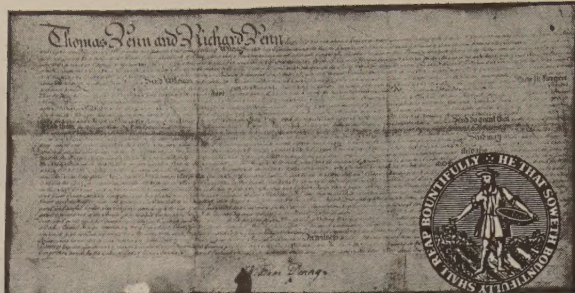


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Name

Address

Date of Birth

ALCOHOLISM IN AUSTRALIA

Newspaper dispatches from Australia say that alcoholism kills more people in that country than tuberculosis or poliomyelitis. The figures presented by the Sydney Foundation for Research and Treatment of Alcoholism show that the city alone has at least sixty thousand problem drinkers, including about twelve thousand in advanced stages of alcoholism.

It is estimated that the United States has some four million confirmed alcoholics.

—*The Methodist Christian Advocate,*
Alabama

(Continued from Inside Cover)

children's book, "Armed With Courage," received the Thomas Alva Edison Award as the best book published in 1958, contributing to character building.

The board appropriated \$600,000 to be distributed to Methodist annual conferences for the benefit of retired ministers. This brought to \$17,000,000 the amount contributed from Methodist Publishing House profits during its 170 years of service.

PALM SUNDAY

Upon the heights He sat, and wept
In triumph, yet no triumph now.
For through the crowd He say
A cross upon a lonely brow.

The palms were gone,
And Thorns and nails their awful
work had done.

And He who came to ransom men
His earthly race had run.

The sheep were not within the fold,
For blind, indeed, were they.
They did not heed, they did not care
What price He had to pay.

From other heights the Saviour now
Looks down on human sin.
May we not cause Him weeping now
But yield, and let Him In!

—WALTER R. YOUNG
Pastor, Second United Presby-
terian Church, Wilkesburg, Pa.

Europe has 253 medical schools for a population of over 619,000,000, while Africa, with 210,000,000 inhabitants, has only 16 medical schools.

LEST WE FORGET

C. IRVING BENSON

WEDNESDAY is Remembrance Day which gathers up Armistice Day, VE Day and VJ Day in one great commemoration-giving.

It takes time and will to remember and we need a day set apart to remember those whom we ought never to forget. Laurence Binyon expressed it in his poem, "For the Fallen..." at the going down of the sun and in the morning We will remember them."

We must put will power into our remembrance lest we be guilty of the sin of forgetfulness and ingratitude.

Again and again the Bible, with its insight into the human heart, its profound psychology, its closeness to our experience, peals out the call, Remember! Remember!! "Beware lest thou forget."

There is a lingering loveliness about the very word, Remembrance... "There's rosemary: that's for remembrance," says Ophelia, in "Hamlet."

There come to us faces of those we knew and loved who went away to the wars and did not come back. For those who have hearts that feel it is a subduing experience to reflect on the cost whereby we breathe the air of freedom and live in this land of liberty. It is almost too much that life should be so smooth when it cost them life itself.

They gave their tomorrows—their hopes and dreams, all their struggle and achievement, all the memories of boyhood and the promise of the years to come that we might remain and see the wattle bloom and the rust-red tip the gum trees and the roses blow. They gave everything for us.

At this Remembrance-tide, we must will to remember as well as we may the measureless grief of fathers and mothers, wives and sweethearts—the courage that knew no bounds, the pouring out of the rich red wine of youth, that life might be serene for us.

Do we take it for granted that our tables spread day after day, that we can sleep in our beds at night and waken to the blackbird singing?

We must will to remember with each new return of day that this Australia, this "fav-

ored isle" where life is so good and free, has been saved for us at the point of sacrifice.

It ill becomes us to live little, selfish, indulgent lives dull to the glory that shines upon us—from their renunciation.

STRANGE, or is it, that I should again be reminded of this great truth, by the coming to Melbourne of the English Test team? I recall the civic reception given to the first English cricket team after the last war.

Walter Hammond, the captain, spoke of the Victorian cricketers who fell. He called the names of his own who perished in the Battle of Britain. As I looked round with dim eyes, I saw tears on many a face.

How they loved the game, and how they played it with the joy of youth. I remember Ross Gregory, one of the most promising of our young cricketers. I used to see him at the Brighton Baths—a glowing specimen of Australian youth. This young knight of the air flew away to fight for freedom in Europe.

Ross left a letter in case he should not return from one of the raids. With simple dignity, he wrote to his father and mother:

"As you both know, I, together with—thousands of other men believe that the freedom we all cherish and enjoy is worthy of a fight in order that it may be preserved... In laying down his life, no man can do more, and no one calling himself a man can do less.

"I am leaving these few lines that should I not return....you will derive a certain amount of comfort from the knowledge that I went down doing my duty."

Ross was one of the multitude. When we see the Test matches we may remember that had he lived out his years he could have been playing for Australia.

Remembering what we owe, let us resolve to accept responsibility for their unfinished tasks, not with a fading memory but in the strength of a new endeavor, remembering that only by love of justice, constant devotion and by unfaltering faith what is right will, in the end, TRIUMPH.

Rosemary: That's for remembrance!

Melbourne Herald, Melbourne, Australia

THEY ARE AFTER YOUR CHILD

IVAN H. HAGEDORN

ARE you alive to the lurking hazards which imperil the lives of your children, found in your community? Quite often, in the newspaper, the harrowing details of how a little child lost its life in some abandoned well, or an old ice-box, is narrated. The call to every community's citizenry is to make life safe for little children.

If successive explosions were to take place, say at a chemical plant in the neighborhood, each time with a death-toll, we can be sure that there would be a rising up in hot indignation against the continuance of that plant, on the part of the men and women residing nearby. There would be a thunderous outcry voiced on the street corners, over the radio, and in the newspapers. Public mass meetings would be held. Possibly there would be a Congressional investigating committee appointed. And rightly so.

Why then do our citizens appear so apathetic, with reference to businesses operating in all our American communities, which not only endanger the lives of our young people but are really reckless in the destruction of life that they cause? Long ago, there lived in the city of Jerusalem a king, by the name of Herod. History pictures him as a bloody monster. The steps of his throne were wet with the blood of his best-loved wife, his son, his benefactors, and of the flower of the nation. In his later life, he sat alone in his new palace, amidst splendor of architecture greater, if possible, than that of the Temple he had erected, lonely, hated, and hating. Word arrived that a new-born King — was in Bethlehem, a little town hard by Herod's Capitol. Herod ordered his soldiers to go to Bethlehem, and put to the sword, every child under two years of age. He was after the Child the Wise Men who had come from afar had declared the One born to become the King of the Jews.

All this was long, long ago, but there are in our modern twentieth century still Herods sending forth soldiers to put little children to death.

*Bethel Evangelical Lutheran Church
Philadelphia, Pennsylvania*

I. THE HEROD BEHIND THE CIGARETTE BUSINESS

People who blow cigarette smoke in the faces of helpless, non-smokers may be irritating. But the march of advertisements in newspapers, magazines, over the radio and television certainly should bring forth a storm of protest from our citizenry. The dope in the cigarette is hardly less obnoxious than the dope contained in their advertisements. "Guard against throat scratch", "No cigarette hangover", "No nauseating after taste", — what a lot of bunk! "How mild can a cigarette be?" they ask. "More throat specialists smoke so and so than any other cigarette" they say. What a lot of hokum! Even the smoker himself suspects that cigarettes will shorten his life, cut his wind, weaken his heart and lungs, irritate his throat, and possibly give him cancer. For decades now, cigarettes have been referred to as "coffin nails".

I say that the cigarette business is like a Herod, out after the life of your child. Candy cigarettes, bearing a similarity in size and design, are presented to the children. Chesterfields become Chestafeld; Camels change to Gamels; Lucky Strikes become Lucky Stripes. The long range purpose of all this is doubtless to attract boys and girls and give them the "feel" of smoking, conditioning them to the familiar gesture of holding a thin cylinder in their fingers, raising it to their lips, sucking it and removing it again. By the time the child reaches the seventh or eighth grade, he will be ready to reach for the real thing in the familiar package.

The late Thomas Edison once said he'd rather see a boy carrying a pistol than a cigarette. Herbert Hoover has been quoted as asserting that "Cigarettes are a source of crime." A famous surgeon classified tobacco as a "habit which benumbs the moral sense, as well as pollutes the body." The Judge of the Montreal Juvenile Court says: "I have dealt with over three thousand boys. I regret to say that at least 95% of these boys smoked cigarettes."

Gene Tunney, once the heavyweight cham-

tion of the world, tells us that while he was training for his second fight with Jack Dempsey, he was offered \$15,000 to endorse a certain brand of cigarettes. He said, "I didn't want to be rude, so in declining I merely said, 'I didn't smoke'." Next day, the advertising man came back with an offer of \$12,000, if I would let my picture be used with the statement that "Stinkies may be good, because all my friends smoke them." Mr. Tunney offered this challenge, while Joe Louis was the heavy-weight champion: "If Joe will start smoking, and promise to inhale a couple packages of cigarettes every day for six months, I'll engage to lick him in fifteen rounds." Of course, Tunney knew that Joe would not be foolish enough to meet his terms. No boxer, no athlete in training smokes. He knows that whenever nerves, muscles, heart and brain are called upon, for a supreme effort, the tobacco user is the first to fold.

The extravagant advertising claims made for popular cigarettes unfortunately given in connection with athletic contests have undoubtedly hoodwinked the gullible. There is no doubt that they have gotten to our boys, and they pretty well now have *GOTTEN TO OUR GIRLS!* I like to think of the High School boy, to whom a cigarette company had sent a package of cigarettes, saying: "We are sending you a package of our finest cigarettes. We hope you will find them to your satisfaction and want more." The boy replied, saying: "I used your cigarettes, and want more. I steeped them in a quart of water, and sprayed our bug-infested rose bushes. Every bug died. I want some more, or next Spring, if we have trouble with bugs gain."

I. THE HEROD BEHIND THE LIQUOR BUSINESS

It was recently declared, at a Baptist Convention, that the brewers and distillers were spending \$1,000,000 a year in advertising. The speaker, after he had made this staggering statement, said, "Will the American People remain complacent, as this monstrous-evil invades the homes of our country, to slight and blast the lives of our young people, destroy our womanhood and manhood and deliver our civilization to the waiting wall-bearers?"

It is quite evident that Herod behind the liquor business is out to get millions of young men, who do not at present know the taste of beer, to become beer drinkers. A mother who had a TV set and growing children in the home took occasion to voice her vigorous protest as follows: "The TV beer commercial that night was very good. The

high-powered ad agency boys had done their best. The beer poured into the shining glass with sparkling perfection-clear, light, heady and smooth. With great anticipation in his face, the announcer lifted it to his lips. With great sighs of satisfaction, he drank the amber fluid. When he had finished, he looked and acted like a man who had just married the love of his life, just heard that he had inherited a million dollars, just been elected President of the United States, and just received the medal of honor at the same moment." "My boy was impressed", added this Mother. "Boy, that beer must be good", he said. Yes, that's the way they do it. The programs that the boys like best are the ones with the liquor commercials. It seems to say to young America, "It looks to me, Son, as if you can't be a good athlete these days, unless you can slide into third base with a stein of beer in your right hand." Theodore Roosevelt has it right, when he said: "There isn't a thought in a hoghead of beer; there isn't an idea in a whole brewery."

No one needs to be reminded of the corrupting influence of liquor everywhere in American life. It is something to think about when the United States spends \$6,574, 379, 000 for education public and private, and some \$8,000,000,000 in the same period for beverage alcohol. The total income of all churches and Church charities, including Red Cross, War Relief, Community Chests, etc., is less than one half the amount spent on beer alone. Someone has wise-cracked, "It's all right to drink like a fish, as long as you drink what a fish does."

It is a well-known fact that the saloon never puts its finished product in the show-window. If it were to do so, it would have to show somebody who had become less than a human-being, his sensitivity and sagacity lowered, his memory deteriorated. "Have-a drink", someone suggested. "No, thanks, I don't like it", was the response given. "What do you mean, you don't like it?" "Well, in twenty years of liking it, I lost fifteen jobs, two good wives, got held up and robbed once, got in jail five times, spent \$250 for a cure, lost hundreds and hundreds of dollars for time out of work with hang-overs; couldn't work, too sick, and a Judge let me know through my present wife that the next drunk will get me six months time, no buying out. I just don't like it any more. Some fun, wasn't it?"

John B. Gough, who knew all about the ravages of alcohol, was asked on one occasion to address an audience,- "But, Mr. Gough, we would like for you to speak on some other subject than the evils of strong

drink." Mr. Gough replied, "Choose any subject you please, and I will speak on it. But what I say will be on temperance." Aware that liquor had brought about his downfall, and that it was a destroyer of the human race, a blight to mind, body and soul, he was convinced that the only way to banish drink was to hit it hard and continuously.

III. THE HEROD BEHIND THE NARCOTICS BUSINESS

The big narcotic gangster is probably the most ingenious and ruthless type of criminal in the underworld. He too is a Herod, out after your child. He works through the daring social gang in the neighborhood, enticing youth on in the smoking of marijuana cigarettes for the exciting kick afforded. Not long after they become the easy victims of the despicable drug-pusher, who draws them further into the net, affording them the more potent and devastating heroin, or some other opium derivative. His profits are so fantastic that he can afford to build an organization that covers its track with the greatest care. No fiction writer could invent the details of the complex grape-vine, the intricate systems of communication and transportation, the checks and counter-checks which he uses. To catch and convict him requires months of patient, painstaking work.

When a teen-ager is caught in the net, he becomes a spreader of the habit. He dares others to try. And so the circle grows. The narcotics trade was dealt a heavy blow by Jackie Robinson, outstanding Negro athlete. Addressing a crowd of teen-agers in Brooklyn, where dope rings are strong, Jackie said: "The kid who takes dope has as much chance of survival as the swimmer who fights the strong current wearing handcuffs. The dope addicts fate is even worse, a social outcaste, his future is mired in the physical and moral wreckage of his own doing." Jackie added, "Judges should show no mercy with the man who wrecks the lives of whole armies of children. The narcotics peddler eats at the social structure like a cancer."

How much does it take to get a nation aroused? It is true that most young people who become addicts are the result of broken homes, youthful maladjustment, and the irresponsible tides of juvenile life in our great cities. Prevention, however, will lie in the arousing of public opinion, proper instruction as to the gruesome habit in home and school, with adequate punishment for the drug bootlegger and pusher commensurate with the loathsome crime which he commits. The Lindbergh laws and the strict

enforcement stopped the Hauptmanns and Kellys in their tracks. We can dispatch the narcotics sellers in the same way — and they are the worst gangsters of all — if the public, the legislatures, the police and courts will work together and see to it.

(IV. THE HEROD BEHIND THE GAMBLING BUSINESS. V. THE HEROD BEHIND THE WAR BUSINESS, and more, to be continued in coming issues.)

GOD'S ANSWER TO MAN'S PRAYER

FROM THE beginning of time until the present day, fear has been man's constant company and probably his greatest enemy.

Over the years fear has expressed itself in various forms. Never in the history of the human race has fear been so universally felt and expressed by so many people as during the past 10 years—now referred to as the "atomic" or "nuclear" age. The thought in most people's minds, in all walks of life, is, will there be a third world war? And if so, will the H-bomb be used? And if it is, what will become of the human race?

Fear is a terrible malady. It makes moral cowards of the strongest men, undermines their health and, according to medical men, contributes to heart disease, ulcers, neurosis and other ills. It destroys men's power to think clearly, breaks up happy families, and causes tragedy.

What then is God's remedy for this terrible blight?

In I John 4:18, we read, "There is no fear in love; but perfect love casteth out fear."

Jesus was once asked, "Master, which is the greatest commandment?" He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There we have God's answer to man's fear.

Before Jesus left this earth to go back to His Father, He said to the little group of His disciples, "My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

Christ is the answer to your fear.

—THE WAR CRY, Australia, and reprinted in "The War Cry", Chicago, Illinois, January, 1959

THE CHURCH AT WORK



PRAY FOR OTHERS

THE power to prevail much in prayer for others is a mark of spirituality. We will not ask great favors from God for others unless we ourselves have experienced God's goodness and mercy. A person who has himself received mercy seeks to secure mercy for others.

Prayer for others denotes an unselfish character. Abraham was not so narrow and selfish as to think only of the safety of Lot and his family, but for the entire city of Sodom. He prayed not once but six times for them.

The Apostle Paul indicated his deep concern for Israel, who had rejected Christ. Paul not only prayed that Israel might be saved, but he desired it. That is, there was a craving in his heart to see Israel's need of salvation supplied. This desire prompted him to do all within his power to take the Gospel, God's saving power, to them.

Abraham was concerned about others. Paul cared for others. Jesus, our example, was concerned with the last, the least and the lost. Are we?

PRAY FOR OTHERS! "The effectual, fervent prayer of a righteous man availeth much." May the heavenly Father help us daily to manifest a Christlike concern and attitude for the lost.

—J. H. Alley, in "20th Century Christian."

INNERS IN THE HANDS OF AN ANGRY GOD

A subscriber to The Expositor, the

Rev. Michael Biro, Jr.
First Baptist Church
Delta, Colorado

has been "trying for sometime to locate a copy of Johnathan Edward's sermon, "Sin-

ners in the Hands of An Angry God'," and you may be able to assist in this search.

It may be that any subscriber, having a copy of Barton's "Pulpit Power and Eloquence", published in the early years of this century, could make a copy of the sermon for Rev. Biro, and advise him of the cost, before sending thee sermon.

HOW TO DEFEAT Daily Tension Described in Booklet

People are not mentally ill just because they are occasionally tense and anxious, reports Dr. George S. Stevenson, medical consultants, National Association for Mental Health, Inc., in a new booklet, "How to Deal With Your Tensions."

Everybody is confronted with threats and so everybody experiences tensions. The thing to do is to know how to handle them, and here are the ready-to-hand actions he advises for making life more bearable.

When something worries you, talk it out. Talking helps to relieve the strain and puts the worry in a clearer light. Escape for a while is also recommended not permanently but just until you are in a better emotional condition to deal with the problem.

Work off your anger by doing something constructive, such as gardening, or some other do-it-yourself project. But if you find you are frequently getting into quarrels, maybe you need to give in occasionally. Stand your ground when you know you are right, but do it calmly, and remember you could be wrong.

If you worry about yourself all the time, try doing something for somebody else. This takes the steam out of your own worries and gives you a fine feeling of having done well.

Remember to take one thing at a time because tension sometimes makes the normal work-load seem unbearable. Pitch into the

most urgent tasks at first and forget the rest. And while you work, shun the "superman urge" that makes you expect too much from yourself. Give it all you have, but do not expect the impossible, he says.

A BASIS FOR HELPING BOYS

Advice to help you deal with Young People? Well — as a matter of high importance I'd suggest that you think most of doing *WITH* instead of *FOR*.

When we deal with growing people they must have a large part in the *PLANNING* and the *PURPOSING*, if the project is to succeed.

"Let me do it" the youngster says as he strives to have a chance to try his ingenuity at a task. He doesn't want to be babied — he doesn't want to be waited on.

He wants to have a chance to achieve. Help him, to be sure. Set the stage for his successful experience, but don't rob him of the chance to do things for himself. His motto is "Let me do it."

— Walter MacPeck,
New Brunswick, N.J.

Good Friday Service

Theme: Thy Name We Praise, Above All Others.
Organ: "Musette"— Bossi.

Processional: Silent.

Hymn: "My Hope is Built on Nothing Less . . ."

Invocation and Response: In the Name of the Father and of the Son and of the Holy Ghost.

Response: Amen.

P. Thy Name we praise above every Name.

R. Above all things on earth, above the earth, and in the earth.

P. He became obedient unto death, even the death of the cross.

R. He chose the way of the Cross to redeem sinners from death.

P. He is Lord, one with the Father and the Holy Spirit.

R. Help us, Lord Jesus, to accept the gift of Thy Love.

P. God, be merciful to us, and deliver us from waywardness and sin.

R. Bless us, and keep us, in His Name.

P. Glory be to the Father, to the Son, and the Holy Spirit.

R. As in the beginning, now, and evermore, world without end.

P. Amen.

Prayer: (For grace to understand the gift of love, given for each and every one who will accept forgiveness and salvation through HIM).

Hymn: "Jesus, Saviour, Son of God."

First Word: "Father, forgive them; for they know not what they do."

(Brief meditation, prayer).

Hymn: "Jesus, Saviour, Son of God."

Second Word: "Today shalt thou be with me in paradise."

(Brief meditation, prayer).

Hymn: "Jesus, Saviour, Son of God."

Third Word: "Woman, behold thy son! Behold thy mother!"

(Brief meditation, prayer, and hymn.)

Fourth Word: "My God, my God, why hast thou forsaken me?"

(Brief meditation, prayer, and hymn.)

Fifth Word: "I thirst."

(Brief meditation, prayer, and hymn.)

Sixth Word: "It is finished."

(Brief meditation, prayer, and hymn.)

Seventh Word: "Father, into Thy hands I commend my spirit."

(Meditation, prayer, Lord's Prayer in unison.)

Hymn: "Beneath the Cross of Jesus . . ."

Offering, followed by anthem.

Pastoral Prayer: (closing with antiphonal "Amen.")

Hymn: "Holy, Holy, Holy, . . ."

Benediction:

Easter Service

Let all who come bow in silent prayer for the blessing of God upon all who worship, both here and throughout the world; also for all who have not yet the grace of the Mind and Spirit of Christ to guide and strengthen their lives.

Tower Bells

Prelude: "O Filii et Filiae"—West.

Call to Worship:

We have pondered thy loving sacrifice, O Lord, and Risen Redeemer, and kneel in humble gratitude, awaiting the grace of understanding according to Thy Will. As is Thy Name, O Lord and Saviour, so is Thy praise unto the ends of the earth.

Hymn: "Come Ye Faithful"—St. Kevin.

Adoration—

Pastor: Glory be to Thee, O Father Almighty, who as on this day didst raise up Thy Son from the dead and makest us partakers of His victory over sin and death.

People: Glory be to Thee, O Christ, who for us men and our salvation hast overcome death, and opened unto us the gate of everlasting life.

Pastor: Glory be to Thee, O Holy Spirit, who dost lead us into all truth as it is in the Risen Christ.

People: Blessed be Thou, Father, Son, and Holy Spirit, who bringest life and immortality to light through Thy Gospel.

Pastor: Blessed be Thy Glorious Name forever and ever.

People: Amen.

Hymn: "Christ the Lord Is Risen" — St. George.

Confession: (In unison).

O Almighty God, who broughtest again from

the dead our Lord Jesus; we acknowledge that we are unworthy of Thy redeeming grace. We have not believed Thy promises, nor have we trusted in our living Lord, because we are unable to understand Thy goodness and love. Help us, we pray Thee, to overcome our worldliness of thought and spirit, so our blindness may be overcome, and permit us to see and understand His presence among us. Through disappointment of mind and dejection of spirit; through selfishness and inability to understand the depth and measure of Thy love and sacrifice for us individually; through lack of trust in Thy Redeeming Grace, O Lord, we have been denied the realization of Thy gift of forgiveness and salvation through the Cross and the Tomb.

O Heavenly Father, make our hearts burn within us, as we hear and understand the measure of Thy gift to all who will listen and believe; show us how to put aside, through Thee, the thought of comforts and satisfactions of today; help us to understand Thy assurance that we are here only to do Thy will, and then join Thee in Life everlasting. Give us strength to trust in His Redeeming power, as we face the evil and temptation of the hour; help us to cherish in our hearts and minds the glad tidings of His victory over death, so we may follow the way that will lead us to Him and everlasting peace. Now, O Lord, we bow before Thee in shame and sorrow as we understand the magnitude of our selfishness and sin, asking Thy forgiveness. Mercifully grant us forgiveness of our sins, and restore unto us Thy joy of knowing the meaning of Salvation through Thee. We ask in His Name, our Mediator and Saviour.

Assurance of Pardon: (In Unison).

Almighty God, our Heavenly Father, who in his great mercy hath promised the forgiveness of sins to all who come in sincere repentance and earnest faith and desire seeking His Love, have mercy upon us; forgive our sins, and deliver us from the harm which follows in their wake; confirm and strengthen us in faith and desire to live according to Thy will, and bring us to everlasting life, through Jesus Christ, Thy Son, and our Redeemer. Amen.

The Lord's Prayer: (In Unison).

Gloria Patri

Hymn: "How Firm a Foundation . . ."

Scripture: Luke 24:13-35.

Hymn: "O Master, Let Me Walk With Thee"

Maryton.

Prayer of Thanksgiving, Petition and Intercession.

Response: "Father, Grant Thy People Peace."

Anthem: "Glory to His Name"—Evans.

Offertory: "I Know That My Redeemer Liveth"—Handel.

Hymn: "Lord God of Hosts"—Lanberne.

Sermon: Christ and His Victory. I Cor. 14-57-58.

Prayer: (For grace to accept the gift offered to us through the Cross.)

Anthem: "Hallelujah Chorus"—Handel.

Benediction:

Response: "Dresden Amen."

Hymn: "Alleluia! Alleluia!"—Lux Eoi.

Postlude: "Toccata from the 5th Symphony"—Widor.

CHOIR AND CONSOLE

PRELUDE

Quasi Pastorale	Smart
Romanza	Hollins
Andante Religioso	Hailing
Adagio	Page
Deep River	Fisher
Lento	Faure
Elegia	Massanet
Sabbath Calm	Christiani
Lenten Prelude	Battishill
Largo	Dvorak

ANTHEM

Ho, Every One That Thirsteth	MacFarlane
How Lovely Are Thy Dwellings	Wolcott
Hear My Cry, O Lord	Wooler
Jesus, The Very Thot Of Thee	Gluck
Even Me	Warren
I Will Magnify Thee	Selby
Just As I Am	Neidlinger
O Savior Of The World	Matthews
Come Unto Me	Spence
Sweet Is Thy Mercy	Barnby

OFFERTORY

Minuet	Bacherini
Andante Cantabile	Agate
Reverie	Dickinson
Cantilene	Rogers
Meditation	Flagler
Pastorale	MacDowell
Nocturne	Stoughton
Berceuse in G	Kinder
Menuetto	Haydn
Nocturne	Chopin

POSTLUDE

Postlude in D Minor	Calkin
Lenten Postlude	Koch
Solemn March	Neidermeyer
Andantino	Lamar
Moderato	Clark
Recessional	Batiste
Temple March	Lyons
Tollite	Hostais
Fugue	Neidermeyer
Finale	Chauvet

Palm-Sunday Reconsecration

A Reconsecration Service of all who have been confirmed in this church and for all those who seek the privilege of re-affirming their surrender to Jesus Christ. Worshipers will be supplied with candles in the fellowship room, to march into the chapel as the signal is given at the opening of the service. Candles will be lighted by ushers, as worshippers enter from the fellowship room. Candles will be deposited in receptacles on the chancel rail, lighted, and will continue lighted through the service.

Prelude: "Adoration"—Borowski,
violin and organ

Invocation: by pastor.

Hymn: "All Glory, Laud and Honour."

Scripture: Luke 19:28-42; Matt. 21:1-11.

Hymn: "Ride On! Ride On in Majesty."

Reading: "Hold Thou My Hand," *Mary Skinner.*

Hold Thou my hand, O Lord!
Keep Thou my feet;
With Thy companionship
Life is complete.

Awake my mind, O Lord!
Prompt every thought;
Let my lips only speak
As I am taught.

Draw my eyes upward, Lord!
That I may see
Thy gracious smile and know
Thou guidest me.

Thy love from doubt and fear
Keeps my heart free,
So will I rest content
To walk with Thee.

Choir: "Jerusalem"—Parker.

Offertory: "Le Deluge"—Saint-Saens.
violin and organ

Duets: "Love Divine, All Love Excelling"—
Stainer.

Soprano and Tenor

Sermon: God's Beckoning Love.

Hymn: "Awake, My Soul."

Prayer: (For re-consecration to the privilege of living under God's protecting love and guidance.)

Postlude: "Triumphal March"—Costa.

Benediction.

A Service for the Dedication of Men to the Service of God

Many forms of dedication services have been printed in *The Expositor*, and there is a continuous flow of requests for additional services, and the following, by Dr. W. B. Millard, St. Paul's Methodist Church, Stevens Point, Wisconsin, will be helpful to many readers during

the present days of unrest, and search for faith and hope to overcome what is fast developing into a national dilemma, fear of what lies ahead. This outline can be adapted for use with any group, affiliated with the Church.

The Service

"Coronation"

Prayer

"Hail to Our Star Gemmed Banner"

Scripture Lesson—Matt. 10:24-39

"Battle Hymn of the Republic"

Dedicatory Service for the Enlisted Sons of our Church.

Leader—To the freedom of humanity and the equal rights of man:

People—We dedicate our sons.

Leader—For the establishment of democracy and the overthrow of tyrants:

People—We dedicate our sons.

Leader—For the deliverance of the world from the menace of militarism:

People—We dedicate our sons.

Leader—For the guaranty of the freedom of the seas and the safety of all nations:

People—We dedicate our sons.

Leader—For a curb to the grasping greed and the insolent ambition of autocrats:

People—We dedicate our sons.

Leader—To the securing of the inviolability of treaties and good faith between the nations of the earth:

People—We dedicate our sons.

Leader—For the protection of weak nations in normal development along their own lines of language, customs and ethical ideals:

People—We dedicate our sons.

Leader—For the deliverance of heroic Belgium from the iron heel of tyranny.

People—We dedicate our sons.

Leader—For the restoration of Alsace Lorraine, Poland, Armenia and every other tortured and bleeding fragment of earth to its rightful place in the economy of nations:

People—We dedicate our sons.

Leader—For the support of our blood relations of sturdy England and our ancient allies of gallant France:

People—We dedicate our sons.

Leader—For the quenching of the world conflagration by destroying the torch-bearing terrorists.

People—We dedicate our sons.

Leader—For the overthrow of the hordes who ravish women, slaughter children, torpedo neutral passenger ships, blow up hospitals, make air raids on peaceful and unoffending villages, blacken the face of the earth and poison wells:

People—We dedicate our sons.

Leader—For the abolition of all war by defeating the wanton makers of war:

People—We dedicate our sons.

Leader—For the defense of our country, the protection of humanity, the honor of the flag and the glory of God:

People—We dedicate our sons.

"Star Spangled Banner."

Address—"Our Debt to Our Boys."

"America."

S E R M O N S



THE GUERDON OF LIGHT

A. D. HARCUS

TEXT: JOHN 8:12. *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."*

A GREAT claim is followed by a great promise. The promise is in the terms of everyday life. As always in this Gospel profound truth lies beneath the surface of almost every spoken word, but what might be called the surface truth should not be ignored in quest of the deeper meaning. This promise involves no profound thought if it is to be understood and claimed. Theological understanding need not preface the fulfilment of the promise. Walking in darkness—the lot of the countryman in the dark night of the month. Modern town dwellers came to know something of the terrors of darkness in the time of the "blackout." "He that followeth me shall not walk in darkness." The fear of the hidden obstacle, the wrong turning, the stumbling and bewilderment, these inevitable accompaniments of darkness no longer exist when Christ is Guide.

If the promise then is for every man in the ordinary walks of life, it may well be asked, How can it be fulfilled? The answer is — "he that followeth after me." The promise is of spiritual light but how repeatedly Scripture would have us learn spiritual truth in terms of Nature. All through His ministry our Lord was drawing spiritual lessons from the world of Nature. Almost every object in His world to yield its contribution to truth, seed time and harvest, the flowers of the field, the contents of the home—these and other

familiar things were for Him ways into the heart of truth. If was as if the world was given to us for two purposes—1, to provide the necessities of life and, 2, to teach us lessons. Perhaps the greatest lesson of all is drawn from light. In the very beginning when all was without form and void light was given and so out of chaos there came order, progress, creative activity. And in the opening verses of this Gospel light, spiritual light, plays a part. How does light come? Light has come in increasing brightness through men discovering more and more of the laws of Nature. They do a number of things which seem to have no relation to light itself. We desire light and a whole world of complicated processes are set to work to give us light. We crave for spiritual light—we do not want to walk through the world in darkness and there comes a promise that if we do something which seems to have no relation to light, then light will be given. Following after Jesus—here is specified a certain kind of living, an emphasis on personal conduct, the Golden Rule, the second mile, doing one's task faithfully, all these matters of daily routine which are seemingly far away from the deeper and higher values of life. But the promise is that the doing of all these things will give light, and doing them we find that we no longer walk in darkness. A great saying comes true, once again—"he that doeth the will shall know of the doctrine." This, then, is the truth which lies on the surface, the obvious lesson, available to every man. Let a man follow after Jesus, doing His will and the way of life will open up, he will no longer walk in darkness. And the more faithfully he follows the clearer will be the light.

The truth in this Gospel does not only lie on the surface, it goes deep down. He that follows Jesus shall have the light of life, he shall have that kind of life which is light. John 1:4 is relevant here

—“In him was life: and the life was, the light of men.” The promise is in the first place that there will be for those who follow Jesus a guiding light. That simple-truth must never be forgotten or overlooked in the search for the deeper meaning. But the deeper meaning is there as the ultimate reward of the life that seeks faithfully to follow in the steps of Jesus. It is not only a light ahead, like a lighthouse guiding the ship safely through the dark night. It is to become something personal, not only the seeing of a light but in some measure the light is to be in oneself; he shall have “the light which results from the possession of life.”

The analogy from Nature must not be pressed too far. The ship is guided by the lighthouse but it has something quite separate from that, its own internal guides, by which it finds its way. In the spiritual realm the internal and the external are not separate entities. They may begin as such but in the end they merge. Following Jesus is a process. It begins with the injunction that we should follow in His steps. At that stage in our spiritual history, the operative word is obedience but as we follow we come nearer to Him. And there are now new words to describe the relationship—companionship, fellowship, communion—until we can dare to speak of the Spirit of Christ dwelling in us. And the promise is fulfilled in the gift of a new kind of life, a new quality which is called in the Gospel “eternal.” Dr. G. H. C. Macgregor thus expresses it: “for John the divine life is pre-eminently the life of Jesus; and the gift of Jesus to me is just the secret of His own moral and spiritual personality.” This new quality of life in the individual becomes a light to enlighten others. “Let your light so shine before men.” and again, “that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine, as lights in the world; holding forth the word of life.”

Thus a great promise is fulfilled, stage by stage, revealing life as a wonderful experience, making it worth while, giving to the ordinary everyday routine the high quality of life eternal. But let us never forget how it all begins

Nor name, nor form nor ritual word,
But simply following thee.

The way to the summit of one of the high hills of our land begins as a small footpath. In itself it seems of little account, to be passed without a second thought.

Take the path and it leads on and on higher and higher, until the summit is reached. Christian life can begin like that, doing something in accordance with His will, finding that one thing leads to another until life more and more is being in His Spirit. The Bible comes alive, it is read not only as a duty but because it is the indispensable guide. Life is no longer a dark, confused, at times frustrated, journey but a way that leads to the heights of life eternal. “The path of the just is as a shining light, that shineth more and more unto the perfect day.”

THE GUERDON OF FREEDOM

DOUGLAS STEWART

TEXT: John 19:15. "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them. Shall I crucify your King? The chief priests answered. We have no king but Caesar."

WE have no king but Caesar.” That, of course, is not what they wanted to answer. In their hearts they hated Caesar as the symbol of their national enslavement. They merely affirmed a false loyalty to force Pilate’s hand. For the moment they hated Jesus more than they hated Caesar and they confessed Caesar to be rid of Jesus. “We have no king!” That was the true cry of their hearts.

I. Is their situation, seen so clearly by the keen eye of the Fourth Evangelist, singular, either in its essential desire, or in its necessary consequence? Is this not the perennial desire of humanity, the original temptation? “Ye shall be as gods” whispered the serpent in the beginning; “we have no king,” said these men confronted by the Christ; “I don’t need God,” says the modern man in his rebellion. Man desires freedom, and he desires his freedom to be absolute. “No king!” And always by some inevitable law the consequence follows. We cannot deny the higher without affirming the lower. We can only Crucify Christ by enthroning Caesar. Man emancipates himself from the higher world to find himself enslaved to the lower. Man escapes from that slavery only in allegiance to the higher. All human experience is an oscillation between these two possibilities.

Expository Times, Edinburgh, Scotland

(a) We live in an age which consciously believes itself to be an age of emancipation. Modern man contrasts himself with medieval man. In the medieval world the Church dominated life, body, mind, and soul, and, in the name of God, set bounds to every human activity from pure thought to geographical exploration. That tyranny could in theory be broken in one of two ways. It could be broken by challenging its vision of God; or it could be broken by the denial of God. In historic fact both rebellions proceeded together. The Reformers never sought an absolute emancipation for humanity. They were reformers and not revolutionaries. The revolutionaries were the men of the Renaissance who sought in humanism a substitute for the Church. Their spirit-blow infects the modern world profoundly.

The men of the Renaissance looked back with longing to a Classical World in which Christ was unknown. The coming of Christ was seen as a fog, dank and sour, dimming the clear vision, choking the sparkling joy of classical times. They forgot the slavery, the brutality and the despair of the age they idolised.

"We have no king" — "but Caesar!" The modern world repeats the ancient dilemma. The 18th and 19th century dream of freedom has become the nightmare of the 20th century. We have no king — but Mussolini, Hitler, Stalin, Krushchev, Peron. The allegiance withdrawn from Christ has been given to ignoble men.

(b) A special case within that general picture should be given to the scientific studies which are the glory and the terror of our time.

Glory to Man in the highest! for Man is the master of things.

Nowhere else has man's emancipation been so striking. The free and far-ranging mind of man reads, one after the other, the deepest secrets of Nature. "We have no king." Surely here is the vindication of absolute freedom.

So it seemed to many thinkers towards the end of the nineteenth century. "Man is the master of things." And now his mastery is increased. He is master of rocket propulsion and guided missiles. He is master of atomic explosion and Gamma-ray. He is master of bacteriological warfare and psychological brain-washing.

It is folly to blame science for these things. Science arises within a human

situation which it did not create and which it is powerless to break. Caesar is armed: Caesar has new powers of devilry: Caesar is irresistible as never before.

(c) The ultimate slavery of modern man is neither political nor scientific but personal. George Bernard Shaw told us, "The Golden Rule is that there is no golden rule." But that is a statement of absolute moral freedom which empties human life, of all meaning. It is the meaninglessness of existence which prepares the human soil for the bitter harvest of world Totalitarianism and the extinction of the last vestige of personal freedom. This is Kierkegaard's "Sickness unto death."

Dr. Paul Tillich in *The Courage to Be* has a most fascinating outline of the spiritual history of mankind. He says man has three fears. The first is the fear of death from which the whole classical age suffered and from which men were delivered by the resurrection of Christ. The second is the fear of guilt or judgment, under which the medieval world suffered, and from which men were delivered by the Reformers' apprehension of our justification through faith in Christ's sacrifice. The third is the fear of meaninglessness, which is the demon possessing the modern world, the despair of modern man. Can Christ save humanity a third time?

2. Is there in Christ a word of emancipation which is spoken especially to the modern world?

(a) There is the freedom of Christ. As scribes, Pharisees, Jews, and Romans looked upon Him they beheld the only free man in history. His contemporaries were aware of this without in any sense understanding it. In fact His freedom was at times an offence to them. "He taught with authority." "Who can forgive sins but God only?" "We never saw it in this wise." In His handling of men: in His demands upon the natural world; in His relationship to the Scriptures: here was freedom. It seemed in those days to make chaos of the religious and moral order of the world, so they crucified Him. Both then and now we fear a freedom we do not understand.

For this is the human freedom for which we long and which we can never achieve. This is freedom with rebellion.

How does He Himself describe His freedom? It is freedom to do the Father's will. "Not my will but thine." All things, including the Cross, are accepted as the will of the Father. Therefore neither Nature nor man, neither circumstance nor evil spirit can bind

His will. He is free with the freedom of a will at once with the will of God. "Ye shall be as gods," He is as God. He is God. History has seen one free man, the man Christ Jesus.

(b) There is freedom in Christ. Here is that which alone can fill the vacuum of man's empty, meaningless and despairing existence. Here is the only tyranny which never enslaves.

All these men who stood around at the trial of Christ were slaves—Pilate, Caiaphas, soldiers, mob. Their hearts were filled with hatred, fear, ambition, pride, false hope, false patriotism, false loyalty.

Modern men who stand in judgment over against Christ are slaves. George Orwell's 1984 is in their hearts. When that sombre

prophecy was presented on TV recently hundreds of viewers protested. In 1984 TV is in reverse. In every room there is a screen and from that screen the Government watches its slaves. And, in 1984, you can't switch it off. In 1955 hundreds of viewers had already taken that step. They can't switch it off. We are slaves to our entertainment machines, slaves to our industrial machines, and slaves to our war machines. Soon we shall be slaves in space machines asserting man's freedom in the universe.

Freedom is of the spirit and of the will. Freedom is personal. Only in a person whose death is conquered, whose sin is forgiven, whose despair is ended can freedom flower. "Behold your King," The Conqueror of death. The Saviour from sin, the Word which transcends the despair of the heart.

FAITHFULNESS

(For PALM SUNDAY)

WILLIAM R. SIEGART

TEXT: Rev. 2:10. "Be thou faithful unto death and I will give thee a crown of life."

ONE of the peculiar things about Palm Sunday is the fact that crowds received Jesus with great acclaim and rejoicing, and on the following Friday crucified Him. On Sunday they strewed palm branches in His way and cried, "Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest!"

That was a great reception to give to Jesus and any stranger in the city would have thought the people were faithful followers of the Christ. But behold the same crowd five days later! They stand without Pilate's palace. Joy and gladness no longer show on their faces. Instead of the radiance of peace their countenances are wreathed in bitter hatred.

Their Master is lead before them, He whom five days previously they acclaimed with shouting and rejoicing, but they unleash their evil fury and yell, "Away with Him! Crucify Him!" What a scene; what a change of heart!

Perhaps no where in the Scriptures do we find a statement more applicable to Palm Sunday than in the Book of Revelation. Writing to the Church at Smyrna, which was en-

during persecution, John is directed to say, "Be thou faithful unto death and I will give thee a crown of life." These are words spoken by the Almighty Himself; they have a comfort which only God can give.

The Bible repeatedly tells us that faithfulness is one of the greatest virtues God has given man. To be faithful means to be tried and tested; it means to be true.

Consider the faithfulness of Christ. He knew what awaited Him. He knew men's hearts better than they themselves. He saw Calvary, but He was faithful unto death. See Him walk the weary road to the place of crucifixion! For what? Why for each one of us. He came as the world's Saviour, and He laid down His life for mankind; He was faithful unto death.

Would we suffer for Christ? How do we greet Him? Do we crucify Him in spirit? Ah, it is easy to talk and profess; words have so many meanings. It is the life which tells. The supreme test of loyalty is faithfulness which never wavers, even in the face of death itself. Before it men are dumb, and even the angels in heaven are mute, because it needs no speech or utterance to give it weight. To behold Christ on the cross is proof enough of His faithfulness, and to see a Christian striving daily to follow his Master needs no speech to give it explanation.

Do we receive Jesus with rejoicing at one and turn against Him at another? "Be thou faithful unto death and I will give thee a crown of life," says the God and Father of us all. We should ask ourselves: Am I faithful to my Church and my Church work? Am

Trinity Lutheran Church, Lansford, Penna.

faithful to my Lord?

From our souls should come the question: am I faithful? From the depths of our lives should come the promise: Yea, Lord, I will be faithful to Thee till death. Then, from The Most High Himself will be heard a voice of infinite sweetness, saying: "Be thou faithful unto death and I will give thee a crown of life."

HE IS RISEN

WILLIAM R. SIEGART

TEXT: Matthew 28:6. "He is risen..."

HE IS RISEN! What a message! Mary Magdalene, with her heart full of sorrow, came early to the tomb. Suddenly an angel stood by her and announced, "He is risen." Three simple words, but how full of meaning. How they have changed the course of the world and the hearts of men!

This consummation of Jesus' earthly ministry took place in a scene familiar to us. It was fitting that it was so. All His earthly life was lived among men. For ages men and women had carried the mortal remains of their loved ones to the tomb. Sorrow, suffering, and grief were enthroned there. Suddenly from such a place there was announced to mankind, the greatest message of hope and joy ever heard by mortal ears, "He is risen!"

Death is no more! That last enemy has been conquered! He who so matchlessly portrayed life with men on earth did not go back to The Father until He went through the complete cycle of man's life, and emerged triumphant over death!

What hope, joy and comfort this has given to man! This life with its mingled experiences is not the end. There is another life, and they who strive daily after holiness of heart and life, will receive the blessing of the Father!

But this Easter message also brings us comfort and tenderness in the hour of bereavement. It is not an easy thing to take the mortal remains of a loved one to the last resting place. It is easy at such a time for an outsider to say, "Do not grieve. Do not cry," but any soul who has suffered loss realizes what a waste of effort such words are. Did not Jesus weep when He was told of the

death of His friend Lazarus? But through the cloud of sorrow there comes a sun of rejoicing, shedding its golden rays over man, and bringing the glorious message of life!

What strength this resurrection of Jesus has given mankind! The Apostles, after they were inspired from on High, went forth proclaiming throughout the neighboring lands the message of the angel, "He is risen!" God does not hold death for man, but LIFE! Truly are Jesus' words - NOW UNDERSTOOD, "I came that man might have life." And it was this resurrection message which brought multitudes to the feet of Jesus.

Its strength, beauty and goodness increase with the ages. The loved one has departed this life, but Jesus comes with His message of hope and life, lightening the burdens and cares of daily remembrance, and assuring us that there will be a blessed reunion in the mansions prepared for us.

Some few years ago I sat by the bedside of a sainted grandmother whose hours on earth were numbered, bringing her the consolation of Christ and preparation for that great experience through which we all must pass. Among other things she said, "Pastor, I lost my little girl when she was a baby. All these years I have kept her picture. I knew when Jesus called me I would see her again. Will you put that picture in my casket with me? All these years I've treasured it, and when I'm gone it'll be no good to any one. I know that Jesus arose from the dead and that He has promised us life. All my life since her death this promise has been my strength and comfort and I want to go when I'm called. I know Jesus loves me, and I've tried to love and follow Him. And I will see my little girl again."

And I will see my little girl again. This is the Easter message, joy and hope. Death is swallowed up in victory! He is risen!

The Best Text Book

Jesus won Andrew. John 1:40.
Jesus won Nicodemus. John 3.
Jesus won the Samaritan Woman. John 4.
Jesus won Zacchaeus. Luke 19:1-10.
Jesus Christ won Paul. Acts 9:1-32.
Andrew won Peter. John 1:41.
Philip won the Ethiopian. Acts 8:26-40.
Peter won Cornelius. Acts 10.
Aquila won Apollos. Acts 8:24.
Paul won Lydia and the Jailer. Acts 16.

—Edward Laird Mills.

ILLUSTRATIONS

Divine Justice

I Thess. 4:16-18; 5:2-3. "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

Gal. 6:7. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

"Furiously those rivers of ruin, floods of divine vengeance, rushed into the city, sweeping through the streets that leaped into flame at its approach, blistering, burning, baking to death its 40,000 trapped victims. The tin roofs on the housetops, the iron and steel utensils in the kitchens melted and ran through the gutters like liquid wax—so close were these horrors to hell on earth," said Dr. Walter A. Maier in a Radio address, in describing the eruption of Mt. Pelee, May 8, 1902, on the island of Martinique, West Indies, as it wiped out the city of St. Pierre, its capital.

He goes on to describe the escape of a man from solitary confinement in the city prison, who after 81-days of nursing was pronounced healed, and went forth to tell the world of men that his experiences and those of his 40,000, fellow-citizens are living testimony to the warning in Gal. 6:7, "Be not deceived; God is not mocked; as men sow, so shall they reap!" We need only look about us for proof of Divine Justice,—our own lives, our neighbors, our cities, our government, and in our churches.—*The Civic Bulletin, Albany, N. Y.*

Confidence

Hebr. 3:4-6. "Every house is builded by some man, but he that built all things is God."

"Some people develop self-distrust because they are barraged continuously with criticism without ever being commended," said Bishop L. L. Scaife of Western N. Y., at a father-and-son dinner at St. Clement's Episcopal Church. People develop confidence in their own power when they are taught they are created in the image and likeness of God, endowed with individual and special talents for accomplishing specific work on this earth, through the help and inspiration of the Holy Spirit, and the love of God. People who look upon themselves as the human instruments through whom God's plan are carried out do not go astray, nor lose confidence.

Easter Communion Prayer

Father Eternal, thou art the God of the living, and we have come together here in Thy presence to adore Thee as the Creator and Author of all life. Our spirits leave their griefs and burdens, their fears and cares for the hours that we are permitted to rest in Thee. This is the day that Thou has made; we will be glad and rejoice in it. If we are worthy to enter into the fellowship of Christ's sufferings, grant us the grace to know the power of His resurrection.

May the immortal hope of eternal life abide with us after the Easter bells have ceased their chimes, and the glad lillies have returned whence they came through Thee. Though we must continue to do our work in the valley, in the low-lying plains, give us grace to lift up our eyes to the mountains from which cometh Thy light and strength. Transfigure every lowly duty assigned to us individually with the radiance of the mountain-top, and help us to center our love and effort in the Risen Christ, thus finding a kinship with Thee and Thy children, leading toward Thy everlasting abode. Through Jesus Christ we ask it. Amen.

Good Friday

The Word of Intercession: Luke 23:34.

The Word of Pardon: Luke 23:43.

The Word of Care: John 19:26,27.

The Word of Loneliness: Mark 15:34; Matt. 27:46.

The Word of Need: John 19:28.

The Word of Victory: John 19:30.

The Word of Trust: Luke 23:46.

* * * *

Lessons from the Crucifixion: "And they crucified him." Luke 23:46.

Watchers by the Cross: Luke 23:34-38.

Jesus on the Cross: Luke 23:35.

The Meaning of the Cross: Luke 23:21.

The Solemn Spectacle: Luke 23:25.

The Crucifixion: Luke 23:33.

* * * *

The First Good Friday—I Peter 2:24.

The Atonement—I Peter 3:15.

Groups at the Cross and Why They Were There—Matt. 27:35-43.

Man's Unbelief—Luke 23:21.

The Titles on the Cross—John 19:10.

The Man of Sorrows—Isa. 53:3.

The Meaning of Christ's Agony—"I, if I be lifted up, will draw all men unto me." John 12:32.

Character Expressed In Our Deeds

rr. 11:4. "Obey my voice . . . according to all which I command you; so shall ye be my people, and I will be your God."

"It has been the misfortune of several once eminent Americans to have been trailed into oblivion or bitter disappointment by the letters they have written," writes J. S. Payton in his comments on the recent announcement that a letter from George Washington addressed to David Humphreys, American minister plenipotentiary to Spain, on a June day of 1796, has been added to memorabilia of the Father of His Country, and concludes with the expression of satisfaction that "when a letter of an American who stands first among its immortals comes to light only to confirm and enhance his reputation for integrity and unselfish public devotion" it is an event in history. (*Story and Letter on page 31, Febr. 17, 1949, Christian Advocate*).

Character is expressed in deeds of little people as well as in eminent leaders, and makes breaks them just as truly.

Our Children

Prov. 22:6. "Train up a child in the way he should go; and when he is old, he will not depart from it."

"Guys like me go wrong because of the way we're brought up. I was guided in life by movies and such other things, and I always figured the easiest way out was to try and outsmart the other guy. If I had been brought up by parents who went to church, and had known God, I would not have gone wrong." This is reported as the "last hour" statement of an 18-year old boy, convicted and sentenced to death for the slaying of a salesman, who had befriended him, and whom he had robbed.

An 11-year old lad, Tommy Harrington; on trial for robbing and killing a neighbor woman-mercero, is quoted as saying, "I pointed my gun at her, but I did not mean to kill her. I needed money to go to camp." However, the neighbor, Mrs. Ebling, was dead, and because the parents of Tommy Harrington had allowed him to imitate movie-gangsters in his play, the family faced a tragedy that would haunt them and change the lives of all concerned.

A psychiatrist was called into the juvenile detention home to learn what prompted the plans made by three small boys to "string-up and torture" one of their playmates every third Sunday. They had hanged a 7-year-old playmate, and maimed the nude body, even to

burning his hair. The boys are reported to have chatted freely with officers of the law about their plans, mostly based on "comic book and movie portrayals of crime." All three were said to belong to good families.

Is it possible that children, loved and cherished by God-fearing parents, who have the welfare and future of their children as a sacred obligation and responsibility at heart, plan robberies, murder, and out-smarting the other guy, without the parents knowledge? Children loved, cherished, and taught what is best for a person along the way of life, are likely to imitate and emulate the habits and character of the parents. Many a child, faced with temptation, is strengthened by the mere thought of a Godly-parent, and those secure in the love of their parents are shielded from ordinary temptations such as stealing, telling lies, which often form the basis for lives of crime.

She Lost Her Brother

A very estimable and high-minded woman found herself, against her own inclinations, involved in a case in court and in conflict with other members of her family. It was a matter of enormous regret to her and she had done everything within her power to avoid it. Issues at stake in which the rights of others were involved coupled with duty, demanded that she submit the facts for judgment.

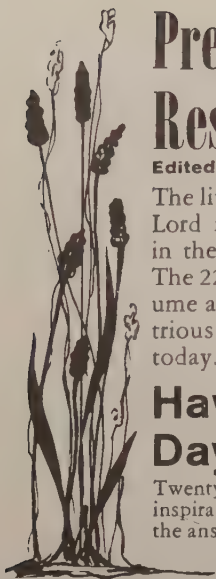
After several days in court, during which time she suffered terribly, she emerged triumphant. The verdict sustained her position completely. In writing to a friend some time later, however, she said, "I won the case, but I lost my brother."

It happens so many times that we lose even when we win, because we do not plan our course wisely. The spirit of contention is an evil thing which requires payment from everyone who shares in it. Like gossip, it corrupts the minds of all who have a part in it Jesus talked about winning the whole world and losing our own souls. It is possible to win victories far more expensive than we can afford, thus emerging the loser.

—Roy L. Smith.

Anything Worth Having

One must pay the price for anything worth having; and the price is always work, patience, love, self-sacrifice—no paper currency, no promises to pay, but the toll of real service.—*John Burroughs.*



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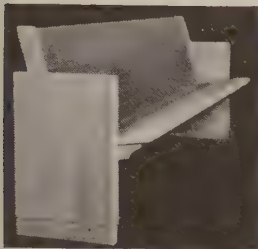
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DAILY MEDITATIONS ON THE SEVEN LAST WORDS, G. Ernest Thomas. Abingdon. 143-p. **\$2.00**

The author, director of spiritual life, General Board of Evangelism of The Methodist Church, his work involving extensive preaching and lecturing; retreats for ministers and laymen in every section of America; lectures at theological schools, says "Faithful Christians in every age have been moved to deep emotion and changed in outlook by the events which occurred on the first Good Fri-

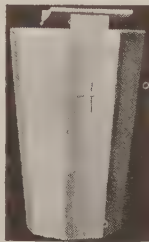
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EUCCHARIST and Sacrifice, Gustaf Aulen.
Muhlenber Press. 212-p. \$3.50

The author of this basic study of The Lord's Supper, Gustaf Aulen, retired bishop of Strangnas in Sweden, is known throughout the English speaking world for his various basic studies of Christian needs and how to master them.

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cussions about the Lord's Supper; Voices from Various Church Communions; Some Anglo-Catholic Views; Two Roman Voices; Ecumenicity and the Reformation; Sacrifice and Real Presence; the Aucharist and The Gospel; The Crucified and the Living One.

URBAN CHURCH PLANNING. The Church Discovers Its Community, by Walter Kloetzli and Arthur Hillman. Muhlenberg Press. Paper Cover, 186-p. \$2.50

This volume of ten chapters, written from a sociological perspective, as the nation is destined to face today's facts, makes major contributions toward some answers to questions. The book also outlines in a detailed manner a valuable and tested method of congregational self-study, and shows the church how to evaluate its relationship to the community. This is a book needed by every alert church and community in the U. S. A.

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PUT YOUR FAITH TO WORK. What Church Membership Means. By Karl H. A. Rest. Muhlenberg Press. 186-P. **\$2.75**

Here is a volume designed for the layman as well as the pastor, and should bear fruit in every area of Church activity. Don't wait, get it, and study it NOW!

VOILA!

Bending over my desk, a friend picked up a copy of the York trade Compositor, and in glancing through its pages came upon this story by Philip Mann:

"I was a year out of the university," said the youngest of the group, "and in the pink of condition because I had played football. I had always been told that I had a temper like my grandfather. So, when a fellow hooked my fender in the year-end traffic, and then drove hurriedly off as I got out to talk to him, the stage was set for me to do my stuff. About ten blocks away I curbed him and rushed out madder than I had ever been in my life and wanting to do something about it. As I opened the front door with my right hand to jerk him out, it occurred to me for some reason, to open the back door and look in.

"There sat as good an imitation of Daniel Boone as one could imagine. In front of him was a lot of bootleg whiskey and across his knees and pointing right into my middle was a long rifle. That gun looked actually as big as a cannon and I stopped speechless. But not Daniel. Without moving a muscle, he said, 'CHRISTMAS GIFT.'

"They were the only two words spoken. Completely deflated, I managed to shut both doors and get back into my car and drive away. I don't know that I have ever been really angry since that date."

Said the visitor, "There's a tip for me on how to keep my New Year's resolution! If this little drama could cure this young man's

habit of losing his temper, it can serve as a TOP sign for me when I am slipping into a rut I had resolved to avoid. Somewhere along the path, I shall see the young chap, ready to do battle, and the climax of the open door."

THE OUTBURST OF UNCLE EZRA ON THE TOO BUSY FATHER

"If I had time
I'd help.
I know that
the church needs
a lift.
My own boy
is losing interest.
It's hard to get him
to Sunday School
and now he's
slowing down
on his scout work.
I'm sorry —
for he needs
the values
that come from
such groups.
I wish I had time
to help.
But I'm too busy"
the big man said.
"Too busy at what?"
I asked.
"What can there be
in all the world
that means more to you
than to help
your son grow
and become a
good man.
Yes — — maybe
you're too "busy"
out my guess is
that you just
don't care enough!
— — and maybe
the trouble is
another four letter word
that ends with "y".

—Walter MacPeck,
New Brunswick, N. J.

SUCCESS

► A survey of one thousand successful men—not just money makers, but those who have made the world better by their work—showed that three hundred started life as farmers' sons, two hundred sold or carried newspapers, two hundred started as messenger boys, one hundred as printers' apprentices,

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one hundred started working in factories, fifty began at the bottom in railroad work. Only fifty out of the thousand had well-to-do parents to give them a start.—*Highways of Happiness*

The WAR CRY for January 31, 1959

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OUR modern scientific man now freely laughs at the pronouncement of the Preacher of Ecclesiastes' that "there is nothing new under the sun." Has he not made many articles anew and progressed far beyond earth's inhabitants of yesteryears? What man is so blind as to deny the incessant strides made? Do not live in the undeniably scientific age? Science has ushered mysterious new worlds for us, *n'est pas?*

Progress? New world through Science? NO! Man is still the slave, or at best the servant of Nature. The "progress" of the scientists has been nothing more than an interpretation of the forces of nature. Man can do and understand only so much as he has observed in her foundation. Beyond this he neither knows anything nor can he do anything. In scientific endeavor all man can accomplish effectively is the confused assemblage or dissection of natural agents and materials. The initial and final works are God's authorship. Man has

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merely harnessed the elements. Only a manageable segment of God's creative handiwork does he understand.

He has successfully harnessed and narrowly channeled the groundwork of the creation of God. Thus instead of the indiscriminate destructiveness of water power he has learned to convert that cumulative energy into another form intelligently, viz., electricity. Though he can use electricity, he does not grasp intimately what it really is he is using. He also knows of atoms. Thus he erroneously fancies himself a creator. He is not. God is still the Cause and Origin. No principle of His vast impenetrable domain has been temporarily remade or materially altered. Man properly discerns more about the well-ordered terrestrial home he has legally inherited from a loving Deity. This is a satisfactory yet inevitable consequence of the fertile intellect charitably bestowed upon him initially by the compassionate-

Divine Being Who is the Genesis of all life.

The multiform harvest of the mind and hand of man seems independently creative. All, however, that is constructed is a boundless variety of seductive subtleties. These assiduously twirl from a few ascertained facts and an increasing number of elaborate hypotheses and cherished theories.

These theories are the heart of man's struggle to understand his environment, and its influences upon life. It is a system. We should take great pride in the tremendous interpretation of the world's laws our scientists are responsible for presenting for the betterment of man. We should not mistakenly worship this evolutionary knowledge. The true scientist must consider himself nothing more than a student of the universe. He rearranges. He groups. Mostly he seeks the keys to God's order. He realizes his indebtedness to the Lord, our God. He only is the literal Inventor and Creator! The scientist, when he beholds the glories of the universe, must know too well the diminutiveness of man in the cosmos.

NISI DOMINUS, FRUSTRA!

AT CANDLELIGHT!

Three hundred years ago in Moravia, a small nation which has since been absorbed by stronger European powers, a group of worshippers, known as the Moravian Brethren, held a candlelight service one Christmas Eve at midnight. That was the beginning of candlelight services, and to this day, through the still Moravian-countryside, each Christmas Day is ushered in to the music of Christmas carols and candlelight services.

As the worshippers enter their darkened churches, they file forward to where, in front of the pulpit, a single large candle gleams, a symbol of the Eternal Light "that lighteth every man that cometh into the world." There they light their small candles and proceed to place them on the pew rails.

For an hour they sing their timeless traditional carols. Upon leaving the church, the worshippers once more file past the single candle at the pulpit, and light another small candle from its radiance, thus symbolizing the spark which the Eternal Light imparts to every man; how together they make up the brilliant flood of humanity; and how, after each individual spark has been extinguished, the Eternal Light still remains.

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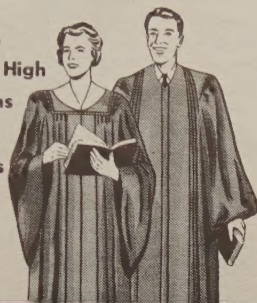
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-Mrs. William B. Rosborough,
in The York Trade Compositor.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.
—Phillips Brooks

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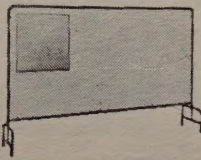
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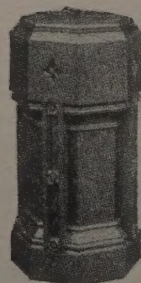
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